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No. 3

A MONTHLY MISSIONARY JOURNAL
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of the Reformed Presbyterian Church of
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OLIVE TREES

A Monthly Missionary Journal

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF
THE REFORMED PRESBYTERIAN CHURCH OF NORTH
AMERICA IN THE INTEREST OF ALL MISSION WORK
AT 4031 LOCUST STREET, PHILADELPHIA, PA.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXX

MARCH, 1916

No. 3

Over 175 souls in our Foreign Mission Fields are dying each day.

Most of these have never heard the Gospel Message.

*What if your Father,
Mother, Brother and Sister
were among them?*

How can they hear without a preacher?

EDITORIALS

Read the reports from a number of those who have taken part in the Kansas Presbytery Every-Member Canvass Campaign, which will appear in the *Christian Nation*.

The Chairman of the Committee says that all the reports from the congregations are not in yet but those that have come in make him feel fine. "Some of the congregations are now made up almost wholly of Tithers."

The chairman will tell us about the whole campaign and sum up the results in April number of OLIVE TREES. This campaign has well been described as epoch-making in our Church.

Every Board of Deacons should secure enough copies of the April OLIVE TREES to put a copy in every home. It will be the best literature on the Tithe and Every-Member Canvass you can get. It will show you what has been done in one Presbytery of our Church, where they took the Lord's work seriously and put into action some of the resolutions which have cost Synod over fifty thousand dollars to make. Better still: See that OLIVE TREES goes into every home for the rest of the year. Each issue will contain up-to-date information and latest reports on the Tithe and Every-Member Canvass.

Special attention is called to the great need for relief funds in the Levant.

Our missionaries are helping out of their own pockets. The money which has been sent to them by Mr. Steele is for their salaries and the regular mission expenses. The Board has no funds to send for the special relief unless the members of the church and

friends respond heartily with special contributions.

One, who by long residence on the field knows well the terrible situation says, "anyone who comes out of this war richer than when it began, will forfeit all claim to be called a human being."

We are being spared the awful horrors of war. Will we not help those who are in such dire need?

At the invitation of the Ladies' Missionary Society of the Second Church, members of the three churches and their friends met Thursday evening, February 17th, to hear Dr. Chambers speak on "Conditions in Turkey."

Every heart was stirred with the message. An impromptu offering of over \$60.00 was turned over to Mr. Steele to forward for the relief. Some of the congregations had already taken up offerings for the cause and all three expect to do so again.

The ladies served refreshments, and all had the pleasure of meeting Dr. and Mrs. Chambers, who have been so closely allied with our workers in Turkey.

SPECIAL EXTRA

The Philadelphia members of the Foreign Board, feeling the unspeakable horror of the conditions in Turkey and the great need for immediate relief, voted unanimously to cable money from the general funds on hand in the confidence that the Church would heartily sustain them and respond, so that we can even send "once and again to their necessity." We may send all the thousands of dollars we can and still there will be terrible suffering unrelieved.

How much will we give as a thank-offering that we enjoy peace?

THE FIRST OF AUGUST

However long the world may last it is unlikely that any day of its calendar will be associated with the occurrence of more important events than those which are already associated with the first of August. On this day, if Jewish chronology be correct, the first temple built by Solomon was destroyed, and on this day last year was commemorated the two thousand five hundredth anniversary of this event. On this day, too, the Jews have long been accustomed to commemorate the martyrdom of the seven Maccabean heroes who died in the cause of religious and political liberty. On this day also, in the year 1834, the abolition of slavery throughout the British Empire introduced a new era and proclaimed aloud the equality of all races and of all individuals in the sight of God. Lastly, this same day witnessed the beginning of the present war, the issues of which must profoundly affect the subsequent history of this earth.

The destruction of the Jewish temple and the dispersion of the Jews which followed was the first step towards widening their outlook and of rendering it possible for them to become a blessing to all the nations of the earth. The martyrdom of the Maccabean heroes witnessed to their contemporaries and to those who came after that even in death those who put their trust in God were more than conquerors. The abolition of slavery heralded from afar the freeing of all the races of mankind. We claim no gift of prophecy, but we believe and are sure that the war which began on August the first last year

will result in securing both for the nations of Europe and for the races outside Europe a larger measure of freedom and greater opportunities for self-development than any of us who surveyed the world prior to the beginning of this war conceived to be possible of realization within our time and generation.—*The East and the West.*

THE WAR AND THE JEWS

The Rev. Dr. Norman Maclean, of St. Cuthbert's Parish Church, Edinburgh, when opening a Sale of Work on behalf of the Edinburgh Jewish Medical Mission a fortnight ago, gave his impressions as to the meaning of the War as affecting the Jews. He said people could not but feel how greatly indebted they were to the Jews, and how greatly impoverished life would have been but for them. To the Jews they owed what was best, noblest, and greatest in life. Anybody who said he did not believe in Jewish missions must also say he did not believe much in Christianity. Today they felt they had a further reason why they should take an added interest in the condition of the Jews. They were in the midst of the greatest calamity that had ever overtaken the world, and as they looked out upon it they could see the very hand of God. The nerve-centres of the War were ever changing. First they were in Flanders and France, then in Russia, and now they had gone straight down to Salonika, a city with a great Jewish population. Steadily towards the East the heart of the War was flitting, and he thought the purpose of God was partly this, that the end of the War would be that Jerusalem should no

longer be trodden of the Gentiles, that some reparation should be made to the Jew, and that his own land should be open to him once more. His own hope and dream was that they should see a Jewish State once more constituted under the beneficent shield of the British Empire, and that when reparation had been made by Christianity to the Jew, there would also be found a road by which Christianity should get to his heart as Christianity had not been able to do for many centuries. When they considered how the Jews had been persecuted in the past, was it surprising, he asked, that they as a body had not become Christians? It would not be by argument that they could hope to win the Jews to Christianity; it would rather be by such work as that Mission was doing in visiting the Jews in their own homes and showing them love, tenderness and sympathy.—*Go or Send.*

A CHURCH REJUVENATED

A city church in a district of clerks, railroad employees, etc., with an indebtedness of \$1000, payment and interest defaulted, many of the people out of employment, and others working short hours on part pay, was thoroughly discouraged. Seven teams made the every-member canvass and brought back such favorable response on the part of the people that they not only made provision for current expenses, but decided to pay their indebtedness. Eighteen hundred dollars was subscribed for debts and much-needed improvements, \$400 being paid in cash within a few days.—*Men and Missions.*

During 1914 the workers of the China Inland Mission baptized 5017

converts, the largest number for one year in the history of the mission, and more than the total number baptized in the first twenty-five years of the work.—*Men and Missions.*

THE POPE AND THE PRESENT WAR

We regret more deeply than we can express the attitude which the Pope has taken up, after mature consideration, in view of the moral issues which are at stake in the present war. The eyes of many Christians who do not accept the Roman obedience have been fixed upon the present occupant of the papal chair in the hope and expectation that he would make some protest against the inhuman atrocities which have been committed in Belgium and on the high seas, but they know now that they have looked in vain. When the history of this war comes to be written the most distressing and pathetic incident which the dispassionate historian will have to record will be the great refusal of the Papacy to allow the consideration of moral obligation to outweigh that of its material interests. How definitely the Pope has ranged himself on the side of Germany may be gathered from the fact that on the occasion of the German Emperor's birthday a *Te Deum* was sung in honor of the event in the church of Santa Maria dell' Anima, which was attended by Roman Cardinals as a body, whilst on the other hand when a funeral Mass was celebrated for the Belgian priests who had been murdered by the Germans the only cardinal present was the French Monsignor Billot.—*The East and the West.*

SPECIAL ARTICLES

**THE BASIS OF INTERNATIONAL
PERMANENT PEACE**

By J. BOGGS DODDS, D. D.

(Continued from February Olive Trees.)

We may well inquire in the second place, "How may another such world catastrophe be averted?"

Foremost of all there must be a political philosophy taught to our sons and daughters that is founded on the Law of God. So long as we hear the doctrine that religion and politics should be kept apart, we may expect the same results in the nation that obtains when an individual rejects all moral restraints. So long as the will of the people is made the supreme law of any land we may look for the outbreak of human passions, misguided by faulty human reason. Men will do in the mob what they would never consent to do as individuals. National leaders will sanction policies for an empire that they would hold as utterly reprehensible in private individuals. The moral law is just as obligatory on the nation as on the individual. Society lives securely only so long as men maintain the rights of the weak, and of the minority. Confidence is essential to the business of the world. Gold dust is never as good security as the gold of character. Nations have had many lessons to this end. When America had the chance to receive the millions of Chinese gold as indemnity, she gave it back to that distracted land, and asked for good-will, and she has had it with splendid interest. "Love thy neighbor as thyself" is as binding on nations as on individuals. "God * * * hath made of one blood

all nations of men to dwell on the face of the earth." To live and to let live is the divine theory.

When a correct theory of the relations of nations to God and to men obtain we will have no cause to decide on HOW to secure, or to maintain peace among nations. Our text is our guide as to what is now necessary; "The work of righteousness shall be peace." But where so much wrong has been committed there must be a righteous recognition of the wrongs done and rectification of the evils. Robbery demands restoration. Cruelty demands amelioration. When this war issues in the final peace conference there will be a mutual rearrangement of territorial boundaries. There can never be a basis of permanent peace until the nations recognize that this earth is the Lord's to give to whomsoever He will. The world will surely have learned that "the forcible annexation of the territory of antagonistic populations breeds lasting hatred and eventual revenge." An essential part of this basis of permanent peace will be the surrender of the claims of men in authority to dispose of populations and territory without any reference to the wishes of the subjects of their barter. In other words, democracy will have to come into its own. Not only the rights of God must be recognized but the right of His children must be safeguarded as well.

In that final adjustment by which there will be a basis of International Peace, there must be such concessions as will prove that treaties will hereafter be regarded as sacred, inviolate.

There will be applied the Bible principle, that though a nation "swear to its own hurt, it will not change." The dictum of at least one strong European nation, is this: "We regard no previous agreement as binding on us in the face of an immediate military or naval necessity."

In that happy hour when the basis of permanent peace will be brought forth in the councils of men, the example of our own country and Canada will be a deciding argument. By means of a simple treaty of but few words we agreed with our Northern neighbor that neither fleets nor forts should ever allure us to fight again. We disarmed what ships of war were afloat on the lakes, dismantled the forts and have lived one hundred years in peace. The one satisfactory explanation of this exceptional experience between nation and nation lies in the fact that in our democratic living we have given larger place to the Gospel of Jesus Christ in our public conscience than can be found among most nations.

We must recognize that so long as human nature is corrupt and corrupting as it still is, there must be some provision for the application of force to such nations as may be lured into unrighteous ways by some force strong enough to overcome the better teachings of God and man. Here again we may be guided by divine precept. In II Thes., third chapter, we have a rule of action that can be applied to nations as well as to individuals. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly * * * have no company with him,

that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." Here we have Christian discipline in its simplicity, in its kindness, and in its effectiveness. No less a personage than Justice Brewer, of the Supreme Court, in an address (Lake Mohonk Conference, 1905, p. 38) advocated this very principle of action. He said in part, "If the nations * * * shall agree that any nation which refuses to enter into arbitration * * * or refuses to abide by the award of arbitrators * * * shall be isolated from all intercourse with and recognition by any other nation, can you imagine any compulsion more real and emphatic than that?" Nor is this procedure without examples of its efficiency, although the principle was not put into operation by any concert of nations. Some years ago the people of China were incensed against the Americans on account of some anti-Chinese legislation enacted in California. They retaliated by refusing to buy American flour and cotton goods, causing much trouble and the loss of many of thousands of dollars finally brought some modification of these discriminating laws. Call this boycotting or ostracism as you like but for any nation to incur international discipline of this character to the extent of severing all diplomatic relations, all postal facilities, all social and commercial intercourse, not with one lone nation but with the leading powers of the world would be a measure so drastic as to cause the strongest nation to reconsider her obstinacy and yield to the concerted demands of her sister nations.

It must be conceded that there

would be an insurmountable difficulty today in getting the nations to accept such a plan. But this idea eliminates coercion that is to be spelled in blood. Will we be wrong in praying that this may *not* end until, once for all, the nations become willing to concede what every student of history must in all honesty now concede, and that is that war has never really settled matters of dispute. War has many a time proven its futility to accomplish the desired thing for which it was begun. But now that the Almighty has permitted the lust of war to glut the nations until, like the Israelites in the wilderness when they demanded meat, He gave them it until it wrought its own detestation in their souls, it will be most probable that they will so hate armaments that there will be a general demand, not a simple acquiescence, but an imperative demand that the engine of war be absolutely relegated to the scrap heap. To ask God for such a consummation is quite within the bounds of brotherly love.

Peace can never be established so long as we in private life demand a Christian standard of men, and at the same time permit a pagan standard to control in affairs of State. There is hope that such ideas as now prevail will not always hold sway. It is considered unChristlike for men to settle personal difficulties even by a fist fight, let alone by the shedding of blood. We regard a fistic solution very ungentlemanly. Shall we not apply this same standard to national disputes? We have some notable examples of the Christ standard in the affairs of state. It is related of Grover Cleveland that on one occasion

a few weeks before he retired from office he and a friend (L., Mo., 1915, p. 161) were talking together when a Senator called to tell Mr. Cleveland that Congress was about to declare war against Spain over the conditions in Cuba. The President said: "There will be no war with Spain over Cuba while I am in office." The excited Senator reminded the President that the Constitution gave Congress the right to declare war. But the President replied, "Oh, yes, but I am commander-in-chief of the army, and I will refuse to mobilize it."

When President Wilson was urged to fight with Germany after the sinking of the Lusitania, he said, "America does not need to fight for her honor, but she is under obligation to stand for the rights of humanity."

The experience of the ages prevents me from thinking that any very radical change will likely be made in the manner of handling international questions at the close of this war, but the teachings of God's Word lead me to suggest that it is possible that the vital Christianity of America can so intercede at the throne of mercy, that God will turn the hearts of the fathers, the rulers, to the children, the subjects, in such a manner that rulers will be willing to confess their terrible blunders, and submit to saner counsels about their differences.

Another thing we can do is to pray that the Spirit may be so poured out on "all people" that the crushed and bleeding peoples of Europe will demand of their rulers a "better way."

And, further, we can so humble ourselves, confessing our own national sins that we may "be vessels

meet for the Master's use" in leading these broken-hearted to the Source of inspiration and into permanent paths of peace.

We must, if we succeed in the mission before us, shut our eyes resolutely against the lure of the gold that we might garner from the necessities of ruined Europe, and in the spirit of the Master, become the GOOD SAMARITAN nation to the wounded in this horrid strife.

As followers of the Nazarene, we believe in prayer, not that God would change His purposes which are ever holy, just and good, but that He by His power, all His own, change the hearts of war into hearts of love and good will. Every recorded prayer of the Bible warrants us in believing that if the Christians of America will only lay hold on the Mighty to Save, nations as well as to save individuals, if we are willing to be used of Him in the rehabilitation of devastated Europe, if we are willing to help them in a most unselfish way, we may have the joy of seeing International Permanent Peace established among the nations of the world, in such a way as to yet demonstrate to the world that the Galilean has conquered Europe and America, and that He will yet draw all the world into His Royal train of devoted followers.

"The effect of righteousness is peace," but without this national righteousness international peace is impossible. But "with God all things are possible."

The Church has the message of God to the nations as well as to the individuals of the race. That wonderful first chapter of Isaiah, so full of God's evangel, is addressed to a

nation, and through it to all nations of every age that fall away from right relations to God and His Anointed. When the cry of "Preparedness" is raised as it is today, we would be faithless both to "the LORD of the whole earth," to the nation that gives us a home, and to all nations of earth, if we fail to carry this and other forceful messages to them. The day of individual missionary enterprise is now, as never before, crowded with a wider plea to nations, as such, to bow before the KING OF RIGHTEOUSNESS. Only as the nations accept HIM and His Law and live in its light, have we any assurance of Permanent Peace. America has never been forced to decide this question of "Preparedness" as the nations of Europe have felt themselves to be compelled to be prepared for the "inevitable war." Righteousness is more imperative than "preparation," for we read (Prov. 16:7), "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." This is as true of nations as of men. Is the U. S. brand of Christianity virile enough to dispute first place with "Preparedness?" What will Jesus have America do? Lead in army and navy preparedness, or in national righteousness? "The effect of righteousness is peace;" Europe says that the effect of preparation is war and disquiet continually. We may lead nations but to which: To a possibility of war, or to a certainty of PEACE.

The First Church, Philadelphia, has been making an Educational Campaign on the Tithe by sending weekly a selected tract from "Layman's" list. This is to be followed by a canvass. We have the promise of a short account of the work for April OLIVE TREES.

MONOGRAPHS

We are sorry that on account of sickness we are not able to give our readers the third article of the series on "Stray Memories of a Childhood passed in the Levant." Read over the first two and enjoy again their beauty and whet your appetite for the third, which will appear in the April number.

OUR SOUTHERN MISSION FIELD

(Written specially for OLIVE TREES by
Rev. H. G. Foster.)

Readers of OLIVE TREES may be interested, in connection with other mission news, in a few words concerning the work among the freedmen of the South. It was our privilege to assist our brother, the Rev. S. F. Kingston, pastor of our Selma congregation, the second Sabbath of January. This is a congregation of special interest, as it is the only congregation of Colored Covenanters in the world. They have a membership of 88, and between 60 and 70 gathered about the Lord's table at this time in commemoration of their Saviour's death. There is in connection with the congregation a Sabbath School with an enrollment of 200, and there was an attendance of 195 the first Sabbath we were there. I wonder how many of our congregations could report such a large proportion of their enrollment in actual attendance? Brother Kingston is arranging to organize a class under his personal care, for the study of our distinctive principles, with such material in hand as the "Reformed Presbyterian Catechism" prepared by Dr. Ed-

gar, or the tract by Rev. D. H. Elliot, perhaps both, together with the testimony. A permanent class such as this will result in the development of an intelligent, conscientious membership that will make the church a powerful influence in the spiritual life of the community. There is a strong and active young people's organization, that is attracting a number from without, and drawing them into a sympathetic attitude toward our forms of worship, as well as toward the principles and practices of the church. A mission Sabbath School is maintained in East Selma under Miss Kingston and her niece, another in Pleasant Grove under Mrs. Kynette and daughter Anna, and the third in Valley Creek under Mrs. S. F. Kingston. This is the fruit of the mission work of the church, maintained these many years.

It is of great interest to visit our school, Knox Academy, Rev. G. A. Edgar, D. D., Principal. He has an efficient corps of teachers, six of whom are white, and five colored. It has been rightly described as "more than impressive" to see the pupils march two and two into the building, and on into the chapel for prayer and praise, till more than 500 are gathered in a room supposed to seat 450. It is grand to see them rise, section by section, and repeat large portions of Scripture or Catechism; this is required as their task every Thursday and Friday morning after devotional exercises. It is thrilling to hear them unite in their "Knox Song." It is inspiring to look into their faces kindled with interest, as you speak a word that you would fondly hope would be

blessed of God in shaping their souls for eternity.

As we were privileged to sit in the various class rooms, and listen to the Christian instruction, we felt that God had in progress a great and glorious work in moulding the men and women of tomorrow, for the great work they would be called upon to perform for him in the uplift of the needy race.

In the city of Selma are several colored schools of great interest. The Baptist Church have established the Selma University; a school of nearly 300. This school has connected with it a boarding school, where something like 80 girls live during the school year. When we remember the homes from which these girls come, it is recognized as a special privilege and benefit in preparation for their future.

The A. M. E. Church has established the Payne University, which has a theological seminary connected with it. The university has an enrollment of about 400 and is under the supervision and control of Dr. Archer, a graduate of Wilberforce, and a most earnest and thorough Christian preacher and educator.

In some respects the school of greatest interest is the Clark Memorial, with an enrollment of between 600 and 700. Professor Huston, the colored superintendent, is well known as an educator and is a good disciplinarian. This school is supported by public taxation and is the first and only colored school to be supported in this way. Its board of trustees is composed entirely of white men and for many years had, as its president, a man who was formerly a slave hold-

er. He had once been bitterly opposed to the education of the colored people, but in time was converted and, like Paul, became an ardent advocate of what he formerly opposed. My attention was called to one of the teachers in this school, a daughter of one of his slaves in former years. This suggests the marvelous revolution God is working in the south land. Multitudes of those who were driven out of the practice of slavery are today becoming devoted to the education and general uplift of the negro race. In Selma, a city of 18,000, about 2000 negro children are receiving Christian education. What must this mean for the future? What influence these lives will exert in the uplift of their race, as they become the men and women of their generation! Today, although they are in the vast majority, they are the servants of the south; tomorrow they will be the educated, Christianized *Masters* of their land. The churches, that have been doing the pioneer work along these lines will more and more have the sympathetic co-operation of the people all over the South.

“Those that be princes great shall
then
Come out of Egypt lands;
And Ethiopia to God
Shall soon stretch forth her
hands.”

In the providence of God we have this race in our midst sorely in need of redemption. In accomplishing this work the Saviour looks to his people. Who are willing to pray and labor more earnestly for this great work to succeed?

STAFFORD PUBLICITY COMMITTEE

The Mission News Publicity Committee of Stafford Congregation is getting its work well under way now and Stafford Congregation is informing itself regularly and systematically on the mission news of the church. On the second and last Sabbaths of the month ten minutes are given by the pastor at the time of the announcements in the morning service, to a member to give us all the mission news which can be crammed into the allotted time. Really it is interesting and quite helpful. And the pastor may have a fit of jealousy if things keep on, for the members of this committee are getting a better hearing than he. The committee puts up a carefully prepared chart every time a report is given and explains it and leaves it till the day of the next report. By that time what failed to get in through the ear when it was explained, gets in through the eye.

There are three members on the committee who take turns reporting. They plan to have a few letters from missionaries to read during the year, and glean much for this work from the OLIVE TREES each month. Why of course we read the OLIVE TREES in our homes (not all of us) but if we did the repetition would be worth while. In fact the newsy little messenger always has some things which need repeating. There are some things which we forget and when they are repeated in our hearing we remember them better.

This work was taken up by the Ladies' Missionary Society and the members of the committee are ladies.

Where do they get the suggestions for the charts, did you say? Some good ones from the OLIVE TREES, others are to be found in Doughty's "*Call of the World*," others can easily be thought out from one's knowledge of the fields and work. The idea is to make them short and striking usually as epigrammatic as possible. It is interesting, too, to the committee.

If your congregation has not tried this or something equivalent, give it a trial. You will find that it will increase the interest and I believe will increase your contributions.

J. D. EDGAR.



Making noodles. They grind rice into flour, mix into dough, cut into strips about a foot long, hang on these racks and stretch into long strips which are left to dry and then cut into lengths and sold.

One of the chief industries of Do Sing. The Chinese eat a great deal of this.

2 CORINTHIANS VII I, 16 TO 23

Great living sayings of missionaries will best bespeak the missionary's greatness.

We can do it if we will.—*The Men of the Haystack.*

Fear God and work hard.—*David Livingstone.*

All the world is my parish.—*John Wesley.*

Let us advance upon our knees.—*Joseph Hardy Neesima.*

I see no business in life but the work of Christ.—*Henry Martyn.*

The bigger the work the greater the joy in doing it.—*Henry M. Stanley.*

The prospects are as bright as the promises of God.—*Adoniram Judson.*

The world has many religions; it has but one Gospel.—*George Owen.*

I am not here on a furlough; I am here for orders.—*Hiram Bingham.*

Tell the king that I purchase the road to Uganda with my life.—*James Hannington.*

I am in the best of services for the best of Masters and upon the best of terms.—*John Williams.*

Prayer and pains, through faith in Jesus Christ, will do anything.—*John Eliot* (on the last page of his Indian grammar.)

The word discouragement is not to be found in the dictionary of the Kingdom of Heaven.—*Melinda Rankin.*

The work of winning the world to Christ is the most honorable and blessed service in which any human being can be employed.—*C. F. Schwartz.*

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—*Jacob Chamberlain.*

Engage me a place before the mast and my own strong arm will pull me to China and support me while there.—*Judson Collins.*

I cannot, I dare not, go up to Judgment till I have done the utmost God enables me to do, to diffuse His glory through the world.—*Asabel Grant.*

The Great Commission includes the following elements: Go, get others to go. Let others go, support others who go.—*Record of Christian Work.*

Dr. H. L. Hargrove, a Baptist layman, Ph. D., of Yale, and ex-professor in a Texas college, is now teaching in the school in China where boys are prepared for advanced study in the United States as the charges of the returned Boxer Indemnity Fund. On Sundays Dr. Hargrove gives his boys Christian instruction, and although he has been in China only about twenty months, a dozen of the brightest lads have become Christians. A number of these have already been baptized.—*Record of Christian Work.*

The Lo Ting District in China is a well-to-do, well educated district, as far as Chinese education goes.

There are about one million people in the district.

We need a well-trained teacher who is also a soul-winner, to manage a boys' school at Lo Ting. No greater opportunity possible for a young man. Who will go?

\$2500 a year will send a teacher and pay all expenses connected with his work. Who will give this amount for six years out of their capital or nine-tenths?

"To have is to Owe, not Own."

TITHING

*“FOREIGN MISSION WORK OF THE WINCHESTER CONGREGATION”

For many years the congregation at Winchester has been noted throughout the church, on account of its size, but it has not been until the last few years that we as a congregation have awakened to our fuller responsibilities and capabilities, and we feel deeply how weak we were in active service, before the awakening came. We give much credit to our good pastors who have been placed over us during the passing years, for their untiring efforts to stir us up to greater usefulness. Above all, we thank God that He has helped us to see more clearly the fields “white for the harvest.”

Our interests in Foreign Missions were especially aroused when one of our own number, Miss Elma French, departed for active service in the foreign fields. Then later, we were represented by one of our young men, Mr. Esmond Smith, as teacher in the Mission school in Cyprus. No congregation can have the deep heart interest in mission work, as can the congregation which has given of its own members for that work.

For eleven years our Junior C. E. Society has been supporting a girl in the school in Syria, for which purpose they pay thirty dollars a year, also they help to pay the tuition of a little boy in Rev. Kempf's school in China. This fund the juniors call the Dale Smith Memorial Fund, it being started by three dollars in pennies belonging to little Dale Smith, two-year-old-son of Elmer and Myra Smith, who died three years ago. Dale's mother contributes to the fund each year and the remainder is made up as far as possible by the pledges of several small boys in the junior society. The rest is made up from their society treasury.

Our Young People's Society pays the salary of a native Chinese teacher, the salary being fifty dollars a year; also they pay twenty-five dollars a

year for the tuition of a boy in the Chinese Mission school. One member of our society pays for another boy's tuition in China.

The Ladies' Missionary Society supports two girls in Syria and one girl in China, all of which amounts to eighty-five dollars a year.

Quite a few years ago Mr. A. M. Mitchel's Sabbath School class pledged themselves to support a boy in our school in China. This young man finally became a preacher of the Gospel and the class paid his salary as a ministerial laborer until his death several years ago. Now the class is giving one hundred dollars yearly toward the support of the station at Tung On.

A young ladies' Sabbath School class supports a boy in Syria. This class is broken up now, and the members are scattered, but they still keep up their pledges. But the work in which we as a congregation take especial interest is in having in the Levant Mission Field a representative, Rev. Samuel Edgar and his family, for whose salary we hold ourselves responsible.

Our weekly Sabbath offerings which have been sent to forward our Foreign Mission Work amounted the past year to \$914.00. Then the different organizations of the congregation have freely given to various calls that have come from time to time from our foreign fields.

All these things we do not relate in a boastful way, for, doubtless, there are still avenues of service which we have never discovered. But on request we give this account of what we are doing for Foreign Mission Work, on the thought that it might interest and help other congregations. Ours is a congregation of families with children. May it be that all vacancies on our foreign mission fields may soon be filled from congregations of many young people such as ours! Lives are the greatest gifts we can offer in this great service for the Master.

MAE E. KEYS.

* By special request.

JAPANESE CHRISTIAN BUSINESS MEN

Dr. Dearing's 1914 Yearbook, of "The Christian Movement in Japan," is, as usual, full of good things. Perhaps the most novel chapter is that entitled, "Christianity in Industrial Enterprises in Japan." This is a little portrait gallery of Christian business men. First comes Mr. Homma, of Akiyoshi, who has a marble quarry which serves as a sort of reformatory for wild fellows. Mr. Homma gives them work, and is their pastor, father and friend. Christian hymns are heard where obscene songs are ordinarily heard. Mr. Homma is a profit-sharer. His business is prospering and he ships marble abroad. He has bought a Gospel ship to run along the Yamaguchi coast.

The Yamato Silk Store, a large concern in Yokohama, is also in Christian hands. Its proprietor, Mr. Oba, was brought up in a Christian orphanage—that of Mr. Ishii at Okayama—and in sixteen years of business life has become a prosperous merchant. He is a deacon of the Congregational church, and trustee of the orphanage which sheltered him as a lad. The firm employs forty clerks. A prayer, song and Scripture service is held in the store between 7 and 7.30 each morning. Mr. Oba is making interesting experiments in the direction of employees' insurance.

Then comes the Kobayashi Dentrifce Company, of Tokyo. Its founder was of a family of Buddhist devotees and sake distillers but became a tireless Christian and temperance worker. The company continues in the spirit of its first leader. It provides night

schools, dormitories, athletic fields, lectures, savings accounts, assistance for sick, injured and new mothers. It redeems its empty toothpowder bags at the rate of one-half a mill each and the savings thus effected are devoted to good works. In this way alone in fourteen years it has distributed 200,000 yen to 150 charities. It maintains a traveling lecture bureau with moving pictures for the purpose of educating the public, especially upon the hygiene of the mouth. These lectures and entertainments are given gratis to hundreds of towns and villages and have undoubtedly contributed much to the health of the nation.—*Record of Christian Work.*

DO YOU KNOW

That Synod's Board of Trustes was chartered by the State of Pennsylvania in 1871? This charter gives the Board the power to take, receive, hold and sell all manner of lands, annuities, personal property which has been granted, sold, assigned, transferred, devised and bequeathed to the Board. The total assets of the Board on January 1st, 1916, were \$674,068.10.

The Books of the Board contain the names of several members of the Covenanter Church who made gifts to the foreign mission work in China and the Levant with the proviso that they would receive a regular income each year during their life. The interest is mailed promptly on May 1st. Never in the history of the Board has there been a default in the payment. Why not try this plan to avoid worry and help in the Lord's work?

For full details write

JAMES S. TIBBY,
408 Penn Bldg., Pittsburgh, Pa.

FOREIGN MISSION STATISTICS FOR 1915

Substantial Gain in Receipts in Spite of the War

Gifts to foreign missions through the 192 foreign mission organizations of the United States and Canada increased \$1,625,379 during 1915, or 9.43 per cent. This fact was announced today at the annual meeting of the Conference of Foreign Mission Boards in Garden City, Long Island. The statistics for this conference are prepared annually by a committee of the Conference, known as the Home Base Committee, whose chairman, Rev. Fred. P. Haggard, D. D., stated that the total offerings for religious, educational and medical missionary work outside of the United States and Canada last year, through the organizations comprising this Conference amounted to \$18,793,990. In addition \$594,260 was expended by certain home mission organizations for work in Mexico, Central America, Philippines, Cuba, Porto Rico, Alaska and Hawaii. While considerable anxiety prevailed at the beginning of the year as to the effect of the war upon offerings, the returns show that the effect has been favorable rather than otherwise. Two of the leading boards, Baptist and Episcopalian, succeeded in wiping out large accumulated debts while others were equally successful with smaller obligations or materially reduced them. Only a few boards increased their debts and these are in the South, where the price of cotton is held responsible. Of the 192 boards reporting to the Conference 83 show an increase in income for the past

year. Two boards, the Northern Presbyterian and the American Board (Congregational) acted as agents in forwarding more than \$1,000,000 to Syrians, Armenians and other sufferers on account of the war. Several boards also aided, from their own treasuries certain missions, chiefly German, whose work has been seriously disturbed.

Other important matters reported upon by the Home Base Committee were the Laymen's Conventions now being held throughout the country, the problem of financing union work abroad, a proposed religious press bureau, the interdenominational missionary educational plans for the next two years, an administrative arrangement with the World's Sunday School Association, a standardized form for summarizing the financial reports of all the boards.

HIGH TESTIMONY

A letter with the signatures of Lord Roberts, Grenfell and Methuen, three marshals of the British army, is now being circulated among British officers. Among other things it remarks:

"Holding his Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We should venture to remind you of the great influence of such a position and the serious responsibility it entails.

"Whether we recognize it or not our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. A thoughtless word or careless behaviour may give

them wrong and unfavorable impressions as to beliefs and institutions which we are sure you, at any rate in your heart, really value and would wish to honor. Respect for the Christian Sunday and the attitude of a British officer toward Christian worship are closely observed and have great effect on the native mind. During his recent visit to India the high example of his Majesty the King in these two particulars has made a profound impression.

"Besides this (somewhat unconscious) personal influence there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of the Christ you profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the government and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you use all opportunities of making yourself personally acquainted with the work they are doing and the character of the converts. Most missions will bear looking into and we are convinced that if you do this you will never afterwards condemn or belittle them.

"Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories. We venture to hope you will make the acquaintance of such men, thus showing a fellow-countryman's sympathy in what is very frequently a very difficult and discouraging effort,

sometimes sorely trying to health and spirits."

This suggests a different story from that which Carey and the other pioneers had to tell of the officials of the East India Company a little over a century ago.—*Record of Christian Work.*

Rev. Gordon Poteat, going to China, explains his purpose as follows: "The Standard Oil Company has adopted the slogan, 'Standard Oil tin in every village in the Orient;' the American Tobacco Company is using the motto, 'A cigarette in the mouth of every person in China;' so I, as a promoter of the Church of Jesus Christ, have taken the watchword, 'Christianity and its teachings in every hamlet within the boundaries of the Chinese Republic.'"—*The Missionary Review of the World.*

THE CHINESE AMBASSADOR A CHRISTIAN

V. K. Wellington Koo, the new Chinese Ambassador to the United States, is a graduate of St. John's University, Shanghai, a college of the Protestant Episcopal Church. In 1904, he came to America, entered Cook Academy, and after taking two years in one and graduating with high honors, he entered Columbia University. From there he returned to China to become secretary of Yuan Shih Kai. While in Cook Academy he was a member of a Bible class in the Baptist Church at Montour Falls and attended church and prayer meetings. Professor Norton, now of Elmira College, who was formerly president of Cook Academy, states that while he was there Mr. Koo made public confession of his faith in Christ.—*The Missionary Review of the World.*

NEWS FROM THE FIELD

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
Philadelphia, Penna.

Our mail bag is unusually full this month, and we are glad to share its contents with the OLIVE TREES family. Mail has been received from the missions in the Levant. It has been a long time on the way but not so long as our letters dated August 17th, which got to Mersine about the first of December.

* * * *

Latakia, Syria.—It is with regret that many will learn of the continued illness of Miss Mattie Wylie, our senior missionary in Syria. On November 27th, Miss Maggie B. Edgar wrote of her that she was confined to bed and suffering pain much of the time. On December 10th Dr. Stewart wrote, "Miss Wylie is not sitting up any except to have her bed made up. She suffers a great deal."

* * * *

In a letter to the Corresponding Secretary of the Foreign Mission Board, Dr. Stewart says: "I wrote to you last on September 29th but have received nothing yet from you. We have not yet received any funds from Treasurer Steele. The Latakia schools both in town and country are doing well. Nothing doing at Suadia this year. All our people who belonged originally to the Gregorian sect have been sent away both from Latakia and Gunaimia, thus greatly reducing our membership. Prices are soaring and merchandise of all sorts is becoming very scarce." Both the Treasurer and Corresponding Secretary have written repeatedly within this time to different missionaries in the Syrian and

Asia Minor fields. So far as is known, but two or three of these letters reached their destination.

* * * *

After trying in vain all other known methods for transmitting money to our Syrian missionaries, Mr. Joseph M. Steele, Treasurer of the Foreign Mission Board, applied to the Secretary of State for his aid. On January the 3d the Secretary cabled money to Dr. Stewart through Ambassador Morgenthau at Constantinople. The Ambassador is not supposed to cable receipts in return; so, while there is every reason to believe the money has reached Dr. Stewart ere this, we will have to wait on the very uncertain mails for his acknowledgment.

* * * *

Mersine, Asia Minor.—A fine new baby boy has come to Dr. and Mrs. Peoples. His name is Samuel Sterrett.

* * * *

Miss Evadna Sterrett, whose furlough is due this spring, has written, "I had made up my mind long before the Corresponding Secretary's letter arrived that I would remain until Miss French's return, but later developments may render it unnecessary. After a delightful two months' rush of work things came to a sudden standstill. In my own department I had an enrollment of 165 pupils and Mr. Carrithers had well nigh a hundred. Our vacation commenced on Thanksgiving Day."

* * * *

The government closed the mission

schools at Mersine, locking them and placing seals on the school rooms about Thanksgiving Day. Writing about it on December 21st, Rev. A. J. McFarland says, "The seals are still there, though we hope to see what is to be done soon. Am still giving relief to about two hundred persons from my own pocket, as I can't forsake them now while I have anything to give them. Many others are just as needy but we can't enlarge our list without some help. It costs thrice as much now as when we began in June. The cry of the needy is so loud and so general, every one must hear it who is not wilfully deaf."

* * * *

Another message from the same source has just reached us. It bears the date of January 5th. "We feel quite like saying Happy New Year to everybody now, as schools are opening after a month's vacation, and by the same kind of an order that closed them. We were preparing to make another trip to Adana about it when the order came with keys enclosed. The authorities here informed us that the new rules for foreign schools are not to be applied to us Americans now. For this we are thankful to all who contributed to bringing it about, but the real credit, we know belongs to the King of Kings. We are complying as far as we can with the new rules anyway.

"Found Adana brethren as comfortable as could be expected. Have not heard from Tarsus school but think the order would include it. All circle well. Mrs. Peoples and baby doing fine. Weather continues unusually fine for the season though enough rain for the crops. A great boon to the

many houseless ones in the various camps. Still no response to plea for relief funds. Our slender purse will be empty soon."

* * * *

Tak Hing, China.—We are indebted to Dr. J. M. Wright for our last news from China. His letter was written on December 21st, and reads in part, "You have no doubt heard a great deal of the flood in this part of the country last summer. After the first three or four weeks there has not been a great deal of suffering from the lack of food. Since cooler weather has come on, there has been considerable suffering from lack of sufficient clothing as many sold their clothing which they had for winter in order to get food, and also to get money for rebuilding the huts destroyed by the high water. Rev. Mr. Kempf was appointed by the Mission, chairman of a committee to see what may be done to relieve the lack of warm clothing among the needy. There is a great amount of sickness due to the flood, and as the hospital was given \$600 (Mex.) for medical or other relief work, we have been doing, as time will permit, some itinerating work. \$300 was given by a company of Canton Christians, and \$300 was given by the Canton Y. M. C. A. Thus far the number of cases getting medical aid on these trips is about 2700, and it is a safe estimate that in each place from three to six times the number of those receiving medicine heard the good news. The work is done by a band of warm-hearted Chinese Christians composed of three women and two men, and by two who carry supplies and are just as earnest and make themselves very useful.

Some places the people are very much afraid of us at first and refuse to have much to do with us as they fear we are spies for some robber gang. Usually some one who has been in the hospital comes to our relief and then the work is begun by giving out leaflets with the Lord's Prayer and John 3:16.

Several thousand of such have been distributed this way. After the distribution, a talk on the Gospel is given; after which medicine is dispensed, teeth extracted and so on. No medicine is dispensed at night as a rule, but the entire evening is given up to the evangelistic explanation of the doctrine. It is a fine work and we are thankful to have a trained band willing and eager to do the work, and if you could only walk around a short time with them and see and feel their spirit, you would be filled with enthusiasm, and have faith in Chinese Christians.

Am trying to keep busy with the hospital, hospital training class, medical itinerating work, which is evangelistic, and overseeing the finishing of Rev. Mr. Taggart's house."

* * * *

Miss Annie J. Robinson, our nurse from the Gregg Memorial Hospital, Tak Hing, China, who is at present on furlough in Ireland writes, on January 14th, "I have already greatly improved in health since I came home. I have not begun to do any studying, although I had some ambition to try. I have been getting good letters both from America and China which encouraged and helped me much."

* * * *

There are doubtless many priva-

tions in the lot of a missionary, but all will acknowledge the rare privilege that fell to Dr. Wright. He said in his letter, "Spanked the first kid I ever spanked in China yesterday. It was raising such a disturbance in class that none could work, and its mother could not manage it. I felt a little out of place, but the kid and its mother both thanked me for the 'instruction,' as the mother termed it."

"Breathes there a man with soul so dead" who would not upon divers occasions cheerfully have done as much for the cause of Christian education? But—alas and alack! America is not China.

* * * *

We are in receipt of a letter from Miss M. Florence Mearns containing some interesting pictures from our Syrian field, but they came a little too late for this number of OLIVE TREES. Miss Mearns has been a student at the Los Angeles Bible School for several weeks and enjoyed her course there very much. She met missionaries there from Egypt, Africa and China.

Larnaca-Cyprus.—Rev. Walter McCarroll has had OLIVE TREES in mind and has written a most interesting letter from the American Academy, Larnaca, January 18th:

"We have just passed through another communion season, and found therein some grounds for encouragement. Five persons were received into full membership, two Greeks, two Syrians, and one Armenian, in addition to another Greek who had withdrawn from membership some time ago but has now returned. Twenty-three persons communed which is

rather more than we have sometimes had.

“The school began work about the end of September with quite a ‘boom’ when the total enrollment went up to 150, of this number fifty being boarders; but, unfortunately, we got in too many big boys unaccustomed to restraint and strict regulations, so the ‘boom’ was followed by a collapse in which we lost from fifteen to twenty of the boarders. We were able to take it philosophically, however, as their presence was inimical to spiritual work in the school. And this has been a disappointing feature of the school work all along. We have succeeded in building up an educational institution second to none in the Island, and have pumped the heads of the boys full of Scriptural facts and history, but the results in conversions and changed character have been disappointingly small.

Though we are in the storm centre of the titantic struggle that is going on in Europe and Asia, yet it has been profoundly quiet here, no disturbances of any kind. Greece’s refusal to accept Cyprus has put a quietus for the time being to the agitation engineered by politicians. Though the Central powers have gained some striking successes, yet there is nothing but a calm confidence in the minds of all so far as the English community is concerned, as to the ultimate triumph of the allied armies over the Central Powers and Turkey.

We were greatly relieved when Mr. C. A. Stewart finally put in an appearance, after an adventurous voyage on the Sant Anna, and he was accorded a hearty welcome by all.

The Sacrament of the Lord’s Sup-

per was observed in Nicosia on December 12th when two young men applied to be received into membership, one a Turk, a former student in our school, but both were advised to wait for further instruction.

I have spent four Sabbaths in Kyrenia during the past few months, visiting the villages in that district and holding meetings with the brethren there.

There has been some sickness in the mission circle but at present writing all are well.”

The Report of the Congress on Christian Work in Latin America, which has been holding its meetings at Panama February 10th to 20th, 1916, will be published in three volumes of about 350 pages each.

South America is one of the great battlegrounds for Christianity. To all who wish reliable information concerning work and opportunity in this great country, these volumes will be invaluable.

Eight commissions, composed of such men as Dr. Homer C. Stuntz, Dr. Charles L. Thompson, President Henry C. King, of Oberlin; Dr. Josiah Strong, President W. Douglas Mackenzie, of Hartford; Mr. Harry Wade Hicks, etc., have been working for months on these reports. The volumes will contain besides the reports, the discussions and findings of the Panama Congress.

These three volumes will be sold at \$2.50, carriage extra. For all sets ordered in advance, the price is \$2.00, carriage extra.

Detailed information can be secured from Dr. Wilson, our Corresponding Secretary.

Send all orders to Missionary Education Movement, 156 Fifth avenue, New York City.

ADAPTED FROM TRACT "SUPPOSE"

By REV. J. D. EDGAR

Our foreign missions are not as successful as they should be, partially because the Home Church is not exercising her prayer privilege as she should. Few of us are practiced Prayer Wrestlers. Until we learn to take hold and persistently hold on and say, "I will not let thee go till thou bless me," we cannot expect to succeed thru our representatives in the foreign field, as we should.

Will you not then, Dear Reader, CAREFULLY and PRAYERFULLY read and study the following, and do as it suggests, that YOUR LIFE MAY BE RICHER, and THROUGH YOU OTHERS MAY BE BROUGHT TO THE MASTER BY YOUR REPRESENTATIVES IN THE FOREIGN FIELD.

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. Mk. 16:15.

ALL THINGS WHATSOEVER YE SHALL ASK IN PRAYER, BELIEVING, YE SHALL RECEIVE. Matt. 21:22.

SUPPOSE

this command and this promise are true, what is your duty and privilege?

SUPPOSE

they are ADDRESSED to YOU PERSONALLY, what is your Master expecting of you?

SUPPOSE

you were asked if you are NOW OBEYING this COMMAND and daily PLYING your PRAYERS to Soul-winning in China and The Levant, what, Brother, Sister, MUST you reply?

SUPPOSE

of the 10,080 minutes for which your Master HOLDS you ACCOUNTABLE each week, you are devoting only about one minute each morning and one each evening, to prayer for a lost world, HOW shall you RENDER your ACCOUNT to the MASTER, at the LAST DAY?

SUPPOSE

you have been remiss in your Prayer-duty, and your attention has been called to your neglect, HOW shall you ANSWER to your JUDGE unless your Prayer-life takes on PROPER PROPORTIONS?

SUPPOSE

you should devote fifteen minutes each day, AGONIZING for a LOST WORLD, instead of the careless, hurried, "Lord bless the Missionaries of the CROSS," WHAT would be THE RESULT? THINK! What gain to you? To the Cause of Christ? The Eternal gain to the soul at the Master's feet through your prayer?

SUPPOSE

your Master should ASK you to devote 1-96th of the 10,080 minutes of each week, or 15 minutes per day, during the remainder of this year, to definite, earnest prayer in behalf of the resolute, self-sacrificing, devoted army of forty-seven at the front, will you do it FOR JESUS' SAKE?

SUPPOSE

you look for a moment into the Master's face and as you look say to Him, Master, I have UNDERVALUED THY SUFFERINGS, I have UNDERESTIMATED THY GIFT to men. I have FAILED TO REALIZE that my BROTHERS and SISTERS across the seas are PERISHING for ETERNITY.

SUPPOSE

in token of your desire and purpose to pray at least fifteen minutes each day for the work and the workers in China and the Levant, you sign your name on the line below.

.....
SUPPOSE

YOU HANG ME IN A CONSPICUOUS PLACE IN YOUR ROOM, IN ORDER THAT I MAY REMIND YOU EACH MORNING AS YOU RISE AND EACH EVENING AS YOU RETIRE, OF YOUR SOLEMN PROMISE TO YOUR LORD JESUS.

TO PRESERVE THE PEACE

To quarrel is easy; but when it is such a simple matter to find points of agreement, why should there be so many quarrels? Many years ago, when there was threat of a serious disagreement at a station on one of the foreign mission fields of the Presbyterian Church, U. S., Dr. A. L. Phillips, an intimate friend of one of the men involved, wrote to him that he wished to say two things:

"One is that it always takes two to make a quarrel. It is simply impossible for one. If you shut your mouth there will be no quarrel.

"The second thing is that nothing in the world will so injure that mission and the high favor with which it is regarded by the church, as a quarrel. It makes no difference whatever as to who is right and who is wrong; there will be always those who think with both parties. The Holy Spirit will not abide in a place where there is a quarrel.

"And I think I will add a third thing, viz.: that you are judging your brother. Are you quite sure you have a right to do this? Are you sure you know both sides of everything? How can you, when you are so widely separated?

"My unequivocal advice to you is—and I have tried to act on it myself—do not let there be any quarrel. Suffer infinite wrong, first!

"Let those in authority manage any misdoings. If you start that muss, you bring the displeasure of God upon that work. Go on with your splendid work. Let — go on with his. I beseech you, for the love of Christ, keep quiet. Study to be quiet. Study the things that make for peace. Thus only

can you lay claim to the promises of the great, good Father which is in heaven."

The advice was good for the mission worker. Is it not just as good for the worker in the church at home?—*The Westminster Adult Bible Class.*

*HUIE KIN AND WU TING FANG

The Rev. Huie Kin, a Chinese Christian pastor in New York, was reading a daily paper. Seeing that a distinguished countryman of his was to be in New York over Sabbath he telephoned him at his hotel inviting him to attend the service at his church.

The invitation was promptly accepted. After the service was over the guest said to the pastor:

"When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but, when I was appointed to America I decided I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to attend a Christian service."

There was a pause which was scarcely perceptible, then he continued:

"This is the first invitation I have had!"

The man who spoke was Wu Ting Fang.

This was not his first but his last Sabbath in America. Before another had dawned this man, who had been Minister from China to Christian America, was on his way home.

Who can say what would have been the results if the invitation to go to a Christian service had been given him on his first instead of his last Sabbath in America?—*Woman's Work.*

*Huie Kin is a product of our Oakland Chinese Mission and Geneva College.

WOMEN'S DEPARTMENT

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson

SIDELIGHTS ON "FIFTY YEARS
OF MISSION WORK IN SYRIA"

P. 56, par. 3.

Two incidents stand out in the memories of the building of this house. The first occurred in the early stages of the work. If I am not mistaken, Mr. Easson had not yet returned from Suadea. Dr. Metheny was in Kessab, and the place had no man to protect it. The lumber for the building was piled in the mission yard.

Some time after midnight a cry arose from the girls' dormitory in the second story, "Haramy! Haramy!" ("A thief! A thief"). A houseful of girls can make a good deal of noise. My room also was in the second story, and Miss Crawford rushed in and asked me to go upstairs and stay with Mrs. Metheny while she quieted the girls. She was afraid the fright might be too much for Mrs. Metheny's strength.

I found Mrs. Metheny dressed, and in the act of carrying the Doctor's rifle across the hall to Miss Crawford's room to a window facing the yard where the lumber was stored. We could not imagine what a thief should want there unless it might be the lumber.

Mrs. Metheny rested her rifle on the window sill, and pulled, or thought she pulled, the trigger again and again, but no report followed. By and by Miss Crawford got the disturbance quelled. To this day I do not know whether there was a thief or not. In the morning we discovered that the rifle had emptied the magazine on the floor and there lay all the

cartridges, which we extracted at our leisure.

After Mr. Easson had moved into the lower story of the new house, and some of the Doctor's things had been taken over, there was another nocturnal adventure.

I do not know whether I can make it clear or not. The second story was entered from the roadway by a short flight of steps, at the top of which was a landing opening on a paved court round which the rooms were built. There was no door at the head of the steps. Going through the court almost to its farther end, one reached an enclosed flight of stairs to the flat roof.

This night also there arose a cry of thief. Dr. Metheny ran downstairs and Mr. Easson came out of his house, and there, sure enough was a man in plain sight. When he saw them he ran up the steps and soon appeared on the roof. Mr. Easson and the Doctor followed him and called to him to come down but he paid no attention. They went to the foot of the stairs leading to the roof and he began to throw things at them. There was quite a collection of things piled on the roof. The Doctor called to him to "come down or he would fire," but he did not heed. Among the missiles hurled at them was an articulated skull, which the Doctor used in giving lessons in anatomy to students. There were boxes of glass, and he threw panes at the men waiting at the foot of the stairs, and fearing serious injury, the Doctor twice tried to fire, but for some reason the revolver did not go off, for which he was very

thankful when the man's actions began to show that he was not of sound mind. Sitting on the edge of the wall he began to sing "Buttekh, howa usfer!" ("Musk melon, cholera!")

A man was dispatched to the police office, and two policemen came. Among the other things on the roof were a number of large paving stones. An instant later after the last policeman had passed the landing the crazy man threw one of these huge stones on the landing. Had the policeman been there he would have been crushed as was Abimilech, for the stone went through the landing clear down into Mr. Easson's kitchen. One of the police wrapped himself, head and all, in a thick cotton comfort, and the two succeeded in seizing the man, whom they took away. What became of him we never learned, for there were no asylums or provision made for taking care of people thus afflicted.

MARY E. METHENY.

JUNIOR DEPARTMENT

Our topic for this meeting is: "Mission Work in Our Own Country." Deut. 11: 12.

References: Matt. 26:11, Psa. 10: 14, Psa. 35:10, Psa. 86:1, Matt. 29:21, Gal. 2:10, Acts 4:2, 1 Cor. 1:23, Matt. 3:1, Eph. 2:17, Isa. 52: 6-7, Deut. 15: 11.

God told the Jews that their land was one which he cared for, and that he kept his eyes always upon it. He has blessed our own land so richly that we can say the same thing about it.

There is no other country in the world which has the opportunity to do the foreign missionary work at home as has ours.

There are fifteen million foreign born parents and their children in this country. A great many of them cannot read or write, are housed in close unsanitary rooms and have no conception of what a home should be, and are brought up amidst poverty and degradation such as we have little knowledge of, and have never heard the name of Jesus, and of His great love for the little children. These need schools, Christian teachers to teach them English, home keeping and tell them of Our Father's love.

We Juniors, especially, can do home mission work by studying about our home missions, and praying hard for them, for the more we know about them the more earnest our prayers for them will be, and the more we shall give to them when we have the money to give.

"Blessings which tarry long with the receiver become stagnant." Let us get so filled with the wonder and beauty of the Kingdom of God that we must pass it on to others, and let us realize that Home Missions are also "World" Missions, and if we are faithful in our work we shall reap an abundant harvest.

See how many different classes of people in the United States who need to know about Jesus the Juniors can name.

What can we do to help home missionaries?

Name our different home mission stations, and the missionaries in charge of each.

Have different Juniors appointed to come prepared to tell of work done in the missions or any little item of interest about them they can find, and make it a real home missionary meeting. GERTRUDE S. MACGREGOR.

WANTED, A WOMAN!

(Reprint from *The Lutheran Mission Worker, Catasauqua, Pa.*)

A woman who can see things; who can feel needs; who can be stirred deeply by lacks; who will refuse to be complacent where chaos reigns; who suffers when good causes suffer; who says it is too bad about bad conditions, and who means to her heart's core what she says; who believes with all her might that bad things and dead organizations and lame methods and indifferent people and languishing enterprises and untouched opportunities need not remain such; who never despairs over any situation, where what ought to be is not; who hopes, always; who has insights; who sees the way out, or is out seeking the way; who dares to say, I know, on the basis of her faith; who is always sure, though never dead-sure; who spreads a contagion of hopefulness wherever she goes.

WANTED—A woman to see and feel and believe in things.

A woman who can do things, and does them every time she gets the chance; who, having seen a worthy end, works towards it, though it be ten thousand miles away; who cannot stand the reproach upon herself of good things left undone; who believes that anything worth believing in is worth working for; who marshals forces, and produces forces where they are not at hand; who has a knack or is hunting for one; who, charged with energy, charges others; who puts ginger into all she sets at, and leaves out the mustard and vinegar; who is all on fire, yet never scorches people;

who is humble enough to accept "nobody's business" as her business; who says: Come on, let's do it; and then does it, whether anybody comes or not; who takes hold, and lets go only for a new hold; who undertakes all she ought, neglecting to ask whether she can.

WANTED—A woman to do things to do them hard and long and today.

One such woman or something like her in each Church! What could not the Church get accomplished? One is a host. There is no Church so dead that one such cannot bring it to life, and set it upon a divine ministry.

How is it in your Church? Perhaps the ranks are not so crowded but that you yourself might slip into this place

Sent by Literature Department of the Woman's Missionary Society, of the First Church of the Covenanters, Philadelphia, Pa.

SUGGESTIONS FOR TEMPERANCE SECRETARIES

Every missionary society should have a temperance secretary, who should keep posted on the latest temperance news.

Have non-alcoholic and anti-cigarette pledge cards in your mission bands and Sabbath schools. Every temperance day have a special program with at least three speakers. Give out leaflets on alcohol, cigarettes, peace, or Sabbath observance. Send to Rev. W. W. Carithers for posters and stickers. Use the stickers on your Sabbath school papers and on all mail. Visit your schools and leave copies of the cigarette law with the

principal and teachers. Good work can be done through the teacher, for she is awake to the evil effects the cigarette has on the boy's memory. Place blotters with the anti-cigarette law on them in the schools and ask the boys and girls to sign the pledges. Write to the publishers of magazines and papers and protest against their using the smoking hero in their stories and ask the cartoonist not to picture the cigarette, the cigar or the pipe. Ask your minister to preach on temperance. Work among foreign-speaking people should not be overlooked. The number of men seeking citizenship papers is many times that of any previous year. In Pennsylvania alone 235,000 were granted last year. We can secure Bibles and portions of Scripture, such as Mark, Luke and John in almost every foreign language, also temperance papers and leaflets. We can visit the homes and through the children we can influence the mothers and help make conditions better for the entire family. Let all societies secure petitions for National Constitutional Prohibition and have them signed. Do not fail to hold one meeting devoted entirely to temperance. Pray earnestly that the time may soon come when this liquor traffic will be blotted out.

MRS. W. R. PORTER,
Temperance Secretary.

THANK OFFERING FOR 1916

In a very few weeks the various women's missionary societies of the Pittsburgh Presbytery will be taking up their Thank Offerings for the Presbyterial meeting to be held in New Galilee in May. At a recent meet-

ing of the Executive Committee in this Presbyterial it was unanimously agreed to recommend, to these societies, the *Pittsburgh Syrian Mission* as the special object for our gift this year. There were several reasons why this mission was chosen.

In the first place it is distinctly the work of the Pittsburgh Presbytery and we cannot expect any other presbytery or the Synod to assume the responsibility for our special work, also as the work is now conducted there is a monthly expense of \$105.00, and the expansion of the work which may soon be necessary will involve greater expenditure.

The work in our foreign field is not so active now since the outbreak of the European war. Our foreign Syrian mission has been greatly handicapped but in the providence of God we have right at our door this same kind of work, which may properly be considered both foreign and home.

Then again, we have in addition to Mr. Khouri, our efficient and experienced missionaries, Dr. and Mrs. Balph, rendering valuable assistance and wise counsel in building up this work—surely a most propitious time to give it our heartiest support.

In the last place, it is a new work. Right now it needs to be well established and it calls for special help as any enterprise does at its beginning. It is a hard field and our missionary needs prompt and efficient financial encouragement.

A sewing school has been started on Saturday afternoons with the hope of interesting both women and children and so increasing the attendance at the other services. Let us remember that ours is the only organized

Protestant work among two or three thousand Syrians in Pittsburgh.

As each woman of this Presbytery plans for her Thank Offering will she not show the spirit of devotion and sacrifice to her loyal commander and king equal to that of the European wives, mothers and daughters, who give their best on the altar of their country and so make this offering for 1916 commensurate with the great blessings that have been poured out upon the women of this nation?

The treasurer of the Presbyterian requests that the offering from each society shall be sent in one lump sum, either by check made payable to Mrs. S. R. Wills, treasurer, or by one general amount in cash. Please do not send the individual thank offering envelopes. Place your offering in an envelope, seal it and write on it the name of the society, the amount enclosed and the object or objects for which it is intended.

MRS. JOHN K. TIBBY,
Thankoffering Secretary.

THE BROADER VIEW

"A little gold watch was one day crossing Westminster Bridge at the time when Big Ben tolled out the hour of noon from the clock tower in the Parliament Buildings. The little watch looked up at the big clock and said, 'I do not like you; your face is too broad, your hands are too big, your voice is too coarse. I do not like you.' And the big clock said to the gold watch, 'Come up here, little sister; come up here.' So the little watch toiled painfully up the stone steps, and at last stood by the big

clock, and looking out over the surging millions of London, the big clock said to the watch, 'Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?' And the little watch said, 'Oh, I could never make him hear. My voice is so small it never could begin to carry in such a whirlwind of noise as this.' The big clock said, 'O, yes, little sister, I had forgotten, yet the man wishes to know the time, he requires to know, and you cannot tell him, but I can and will. So let us henceforth not criticize one another. You will not find fault with me nor I find fault with you, but each of us in our own place, you for your mistress, and I for the great city, will teach men everywhere to redeem the time.'" This illustration of Dr. Joseph Parker is taken from Dr. Chas. Blanchard's book, "Getting Things from God."



A Cheung Chau scene, showing the laundress, with her "Merry Widow" hat, the cook with a broom and her son with the inevitable fan.

CIRCULATION DEPARTMENT

The following are a few of the many expressions of favor concerning OLIVE TREES:

"January OLIVE TREES fine, February better still."

"January OLIVE TREES to hand. It is easy to read and worth reading."

"Congratulations on OLIVE TREES. It is fine. I have heard many very favorable comments on it."

"Cannot see how anyone can do without OLIVE TREES."

"May OLIVE TREES long continue. We pray God's blessing on all your work."

We thank all our friends for their kind expressions. It is to those who think the magazine is "worth while" that we must look for help. Would it be too great a task for each one to secure one new subscriber. Some are doing much more. Will you do it?

"OLIVE TREES" IN EVERY HOME IN THE COVENANTER CHURCH

The above is still our motto.

Since the last issue, one congregation where we had no regular list last year has already sent us NINE new subscriptions, and they are endeavoring to put OLIVE TREES in *every home*.

Another congregation where we had no regular list last year has sent us in FOUR new subscriptions. Two and three new names are being added from a great number of congregations. A decrease in one or two lists comes from the fact "that the old people are dying and there are no young people to take their place."

Brethren, take notice.

We are still having requests for January OLIVE TREES. We will be very thankful to anyone who will let us have the January number, so that a new subscriber can read it.

As long as the March number lasts we will give it with the remainder of the year for 75c.

HOW CAN I KEEP INFORMED ABOUT MISSIONS?

1. By spending some money on my own missionary education. How much has it cost thus far?
2. By reading Missionary books and and magazines. How many have I read this year?
3. By joining a Missionary Discussion Group. Is there one in my church?
4. By attending Missionary Conventions. How many have I attended?
5. By contact with Missionaries. How many do I know?
6. By acting on what I know now. Am I doing this?
7. By passing on what I learn. How much have others learned through me?

—*Men and Missions.*

OLIVE TREES will help you do all of the above.

"A little six-year-old Greek boy in Syria, who had attended the missionary kindergarten, spent the summer in the mountains and became dreadfully wild and profane. On his return to school the teacher asked why he had been so naughty. He replied, 'I didn't pray during the summer. Now I am going to pray and be a good boy.'"
—*Child in the Midst.*

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1915

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 REV. SAMUAL EDGAR, }
 MRS. SAMUEL EDGAR } on furlough. .
 J. M. BALPH, M. D., }
 MRS. J. M. BALPH. . } on furlough. . . .
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Mersine, Asia Minor.

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 JOHN PEOPLES, M. D.
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 MR. J. FRENCH CARITHERS.
 MISS EVADNA M. STERRETT.
 MISS F. ELMA FRENCH, on furlough .

Larnaca, Cyprus.

REV. WALTER MCCARROLL.
 MRS. WALTER MCCARROLL.
 MR. DWIGHT H. CONNER.
 MR. CHARLES A. STEWART.

Nicosia, Cyprus.

CALVIN MCCARROLL, M. D.
 MRS. CALVIN MCCARROLL.

Tak Hing Chau, West River,

South China.

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 MRS. J. K. ROBB } on furlough.
 REV. JULIUS A. KEMPF.
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 MISS ANNIE J. ROBINSON, on furlough
 MISS MARY R. ADAMS.
 MISS ROSE A. HUSTON.

Lo Ting, via Canton, South China.

REV. D. R. TAGGART.
 MRS. D. R. TAGGART.
 MISS ELLA MARGARET STEWART.
 MISS JENNIE M. DEAN, on furlough. .
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 MRS. ERNEST C. MITCHELL } on fur'gh
 E. J. M. DICKSON, M. D.
 MRS. E. J. M. DICKSON.

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Apache, Okla.

REV. G. A. EDGAR, D. D., *Southern Mission,*
Selma, Ala.

REV. R. A. BLAIR, *Mission of The Covenant,*
800 So. Fifth Street, Philadelphia, Pa.

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